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The TWO BIBLES

OR

Scholarship and Inspiration Compared

BY

EDWARD T. COUCH

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BOYNE CITY, CHARLEVOIX CO., MICH.
APRIL, 1907

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PREFACE.

Dear Reader, this work is not got up to find fault with the common Bible, or Authorized Version, but with the hope that by reading it you may have more faith in "the book of books" than ever, and that you may read it more understandingly.

Passages from the King James, or Authorized Version, are given the first place in the comparison. Quotations from the Inspired Translation are given the second place in the comparison, and the punctuation is given just as it is in each of the Bibles.

In the reign of King James of England it took forty-seven scholars seven years to translate the common Bible. They had some former translations to refer to and many manuscripts, and plenty of wealth at their command.

The Inspired Translation of the Bible is a translation, or correction of the Common Bible, by Joseph Smith, by revelation from God. He began the translation in June 1830, and finished it in July 1833. He was then twenty-eight years old.

The fact that Mr. Smith was a man of but limited education, at the time he made this translation, is well known. It is also well known that he was very limited in means, as far as this world's goods are concerned, and he was harassed by mobs almost continuously. So it is plain to be seen that he was only a very small part of the three years actually engaged in the work of translating.

HISTORY OF THE BIBLE.

It is to be hoped that it will be found interesting and profitable reading, to give a few thoughts concerning the Bible and its history, in this preface.

The Bible has all been written by prophets of God, or some of His apostles—all inspired men. It should be understood by every

one that much of the Bible is historical. In this case, the inspired writer uses his own words to express the information he wished to convey. Sometimes historical parts of the scriptures contain prophetic words.

When a prophet of God says, "Thus saith the Lord," the words following are the same as God spoke to him, if correctly translated. This is one kind of prophecy.

There is another kind of prophecy. It might appropriately be called prophetic vision. This latter kind is used in the book of Revelation and the book of Daniel, and to a small extent by some of the other prophets. In these cases, the Lord shows by prophetic vision, future events, and the prophet, or apostle, as the case may be, uses his own words to express the information of what the Lord wished to convey.

There are many people at the present time who believe that the Bible is perfect in its translation, but the translators themselves do not make such a claim. The following words are quoted from the latter part of the preface to the Revised Edition of the New Testament, which was put in print a little over twenty-five years ago, and therefore they should be considered high authority on this point.

"We know full well that defects must have their place in a work so long and arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise: blemishes and imperfections will assuredly be found in our own revision. All endeavors to translate the Holy Scriptures into another tongue must fall short of their aim when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope, that in places not a few in the New Testament, the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar cadence has only added another perplexity to those which already beset us."

"Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility and prayer. Of thanksgiving, for the many blessings

vouchsafed to us throughout the unbroken progress of our corporate labors; of humility, for our failings and imperfection in the fulfillment of our task and of prayer to Almighty God, that the gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shown forth to all who shall be readers of this book:

"Jerusalem Chambers, Westminster Abby, 11th November, 1880."

From these two quotations from the preface to the Revised Edition of the New Testament it can be seen that the translators say, "blemishes and imperfections there are in the noble Translation, [the common Bible,] which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own revision" —the Revised Version.

There are also some people at the present time who believe that the translators had the original copies of the Bible writers to translate from. But the facts and evidences in the case do not warrant us in believing this to be true. For evidence on this point we will quote from a work called,

THE OLD DOCUMENTS AND THE NEW BIBLE.

BY

J. PATTERSON SMYTHE, L. L. B., B.D.

Published at New York by James Potts & Co., at London by Samuel Baxter & Sons, 1890.

Mr Smythe is a man of the highest authority on this question; he says: "Never did any writing come down through the ages as pure as we have reason to believe did our Hebrew Bible; but that it has come to us word for word as it left the hands of the inspired writers long ago, the evidence will by no means allow us to believe."—P. 22.

"But what is the value of the textal critic of these venerable documents? How many thousand years do they go back? Have we amongst them the autograph of any inspised writer? Have we manuscripts of at least the time of our Lord? How far do they enable us to fix with certainty the exact original of the Hebrew Old Testament? To the reader who knows something of the New Testament, with their documents reaching up near the days of the apostles, and the many variations nevertheless existing in the text, an acquaintance with these strange old manuscripts can scarcely fail to cause

surprise. Not one of them we shall see immediately, is written in the ancient writings. * * * The oldest Hebrew manuscripts in existence is of date little earlier than William the Conqueror. * * * Let us realize what this means. * * * That of the early Old Testament books, we have not a single copy 1,000 years old."—P. 30, 31.

"That the whole Old Testament together was at any period absolutely word for word as it left the hands of the writers, no one who understands its history will venture to say."—P. 67.

From the foregoing evidence it can be seen that the translators had no access to the original manuscripts of the Old Testament. No doubt they were lost or worn out.

These quotations from Mr. Smythe's work are quoted from the preface of "The Three Bibles," by Elder R. Etzenhouser. Some of the texts in the comparison in this work are received from that book, which is acknowledged with thanks.

Let us now introduce to you evidence which goes to show that it is not likely that the translators had the original writings of the New Testament writers. There is a work called—

"COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT."

BY

ALEXANDER ROBERTS, D. D.

Copyrighted 1881 by I. K. Funk & Co., and O. M. Dunham.

Mr. Roberts, D. D., is good authority on a question of this kind. He says, "The number of various readings in the New Testament has been differently estimated at different times. Nor could this have been otherwise. Every new manuscript which is discovered increases the amount, and every more accurate examination of already known manuscripts tends to the same result. Hence, while the varieties of reading in the New Testament were reckoned at about 30,000 in the last century, they are generally referred to as amounting to no less than 150,000 at the present time."—P. 1.

Of manuscripts and their dates, Mr. Roberts says, "There are, in our possession as will immediately be shown, manuscripts of the New Testament dating from the fourth and fifth centuries."—P. 16.

He says again, "Besides some very precious fragments, there are

only five copies of the New Testament at all complete which can be referred to a higher antiquity. These are to be dated, as we shall see, between the fourth and sixth centuries."—P. 17.

Mr. Roberts designates these as "A, or the Alexandrian MS.", "B, or the Vatican MS.", "C, or the Ephraem MS.", "D, or the MS. of Beza," "N, or the Sinaitic MS."

Of "B, or Vatican MS.", he says, "Unfortunately it now wants the Epistle to the Hebrews from chapter 9:14, all the Pastoral Epistles, and the book of Revelation."

Of "C, or the Ephraem MS., so far as it has survived it is a very valuable copy of the New Testament. But gaps frequently occur in it, and two whole epistles, second Thesalonians and second John, have been altogether lost."—P. 18 23.

Of "N, or Sinaitic MS.", Mr. Roberts says, "And though it contains many obvious errors, it yields assistance of a kind most precious towards the settlement of the true text of the New Testament."—P. 25.

From all this it can be seen that of the vast number of New Testament manuscripts now extant, the great majority of them date from the fourth and fifth centuries. Only five copies of the New Testament, and these not complete, which can be referred to a greater antiquity, and of these the learned D. D. does not make any claim that they were original writings of the apostles. The evidences in the case are that they were only copies of the original writings.

Let us quote some more from the work of Alexander Roberts, D. D., already referred to. Mr. Roberts proceeds to give the facts of the history and character of the Greek text on which the Authorized Version was founded, or as it is commonly called, the King James Bible:

"When an English version of the New Testament is put into our hands as furnishing a transcript in our own language of God's revelation of himself through Jesus Christ, it is of the most vital importance to be assured of the trustworthiness of the text on which that version has been based. Without this, everything else must be comparatively worthless. * * * The first and gravest question to be asked regarding it has respect to the faithfulness with which the text on which it was based represented the true and original word of God. * * * The illustrious Erasmus comes into view, a man

to whom modern thought is, in so many ways, under such deep and lasting obligations. That great scholar was in England in 1515, and April 17th of that year he received a request from Froben, an eminent printer at Basle, to prepare for publication an edition of the Greek New Testament. Though encumbered by other literary labors, Erasmus set about this work with characteristic diligence, and completed it within the too short period of a few months, by February, 1516. The work was immediately published, and thus the original text of the New Testament was, for the first time, given to the world. * * * The first edition of Erasmus was reprinted, with corrections amounting to about two hundred, by Aldus, at Venice, in 1518. A second edition, with more than three hundred improvements, was issued by Erasmus himself in 1519. This was followed by a third edition in 1522. * * * He published his fourth edition in 1527. The fourth edition of Erasmus is thus the most important, and became the basis of all subsequent texts, until what is known as the 'Received Text' was formed. * * * The true successor of Erasmus in this department was Robert Stephens, the famous Parisian printer. He issued two editions in 1546 and 1549, having availed himself in these of some manuscripts in the Royal Library, and of the Complutensian text. But his great edition was the third, issued in 1550. This edition is remarkable as containing the first collection of various readings, amounting, it has been reckoned, to 2,194. But though these had been collected from a considerable number of manuscripts, no critical use was made of them. The text of Erasmus was closely followed, and readings found in it were even clung to when opposed to the authority of all manuscripts. The fourth edition of Stephens was published at Geneva in 1551. In this edition the New Testament is, for the first time, divided into verses, an invention of Stephens. * * * Beza, the reformer, next appears as an editor of the Greek New Testament. He published five editions, the first in 1565, the second in 1576, the third in 1582, the fourth in 1589, and the fifth in 1598. These editions varied somewhat among themselves, but were based throughout upon the text of Stephens."

"And now we have reached the interesting and important point of this sketch, as the history of the printed text of the New Testament just given has led us very near the date at which the Authorized English Version began to be made. It was commenced about 1604, when the above named Greek texts were, in one form or another, generally circulated. Which of them, we ask with eagerness, formed

the original from which our common English translation was derived? To this question the answer is, Beza's edition of 1589 was the one usually followed. It had been based on Stephen's edition of 1551, and that again had been derived from the fourth edition of Erasmus, published in 1527. Such is the parentage of the Authorized Version—Beza, Stephens, Erasmus. What manuscript authority, let me ask, is thus represented? Beginning with Erasmus, we find that his resources were meagre indeed, and that even the materials which he had were not fully utalized. It has already been noticed how hastily his first edition was prepared; indeed, he himself said of it that it was rather tumbled into the world, than edited. The manuscripts which he had in his possession are still preserved, one having been recovered some years ago after long having been lost. Some of them bear in themselves the corrections which he made, and show too obvious marks of having been used as 'copy' by the printer. They consisted of the following: In the gospels he principally used a Cursive manuscript of the fifteenth or sixteenth century. This may still be seen at Basle, and is admitted by all to be of a very inferior character. He also possessed another Cursive manuscript of the twelfth century, or earlier and occasionally referred to it. * * * In the Acts and Epistles he chiefly followed a Cursive manuscript of the thirteenth or fourteenth century, with occasional reference to another of the fifteenth century. * * * For the Apocalypse he had only one mutilated manuscript. He had thus no documentary materials for publishing a complete edition of the Greek Testament. The consequences would have been that some verses must have been left wanting had not Erasmus taken the Vulgate and conjecturally retranslated the Latin into Greek. Hence has arisen the remarkable fact that in the text from which our Authorized Version was formed, and in the ordinary uncritical editions of the Greek current at the present day, there were and are, words in the professed original for which no Divine authority can be pleaded, but which are entirely due to the learning and imagination of Erasmus. * * * Thus, then, stood the text of the Greek New Testament when the revisers of the Bishop's Bible set themselves to form from it our present Authorized English Version. Not one of the four most ancient manuscripts was then known to be in existence. * * * In these circumstances can it be wondered at THAT VAST MULTITUDES OF CHANGES WILL BE FOUND IN THE REVISED ENGLISH VERSION, owing to an amended text? The wonder really is that they are so few, or at least, THAT THEY ARE, IN GENERAL, OF SUCH SMALL IMPORTANCE."—P. 34-44.

From this long quotation it can be seen that Mr. Roberts, D. D., in speaking of the New Testament, says, "such is the parentage of the Authorized Version—Beza, Stephens, Erasmus," and that Erasmus used the "Cursive manuscript of the thirteenth, or fourteenth century," so it is evident he did not have the apostles' original writings.

An important point to be learned from the latter part of this long quotation is "that vast multitudes of changes will be found in the Revised English version," but Mr. Roberts admits, "that they are, in general, of such small importance."

This learned divine, in his "Companion to the Revised Version of the New Testament," on pages 154 and 155, gives the time of the production of the King James Version as from 1604 to 1611, seven years. The number of distinguished scholars employed in the work is forty-seven. He says they received no compensation, except indirectly by way of preferments, and the necessary expenses were mostly paid by the publisher, Robert Barker. Their names are now forgotten, but their work lives on and will never die."

THE REVISED VERSION.

The following is quoted from the preface to the Revised Version of the New Testament:

"The present Revision had its origin in action taken by the convocation of the province of Canterbury in February, 1870, and it has been conducted throughout on the plan laid down in the resolutions of both houses of the province, and more particularly, in accordance with principles and rules drawn up by a special committee of convocation in the following May. Two companies, the one for the Revision of the Authorized Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the resolutions, and the work was commenced on the twenty-second day of June, 1870. Shortly afterwards, steps were taken, under a resolution passed by both houses of the convocation, for inviting the co-operation of American scholars; and eventually two committees were formed in America, for the purpose of acting with the two English companies, on the basis of the principles and rules drawn up by the committee of convocation." —P. 15.

From this it can be seen that English and American divines were engaged in getting up the Revised Version of the Bible.

Mr. Roberts in his "Companion to the Revised Version of the New Testament," tells us on page 165: "The whole number of English revisers in 1880 amounted to fifty-two; twenty-seven in the Old Testament company, and twenty-five in the New Testament company."

The American committee "consisting of about thirty members, was formed in 1871, and entered upon active work in October, 1872."

From these two quotations it can be seen that there were fifty-two English revisers, and thirty American ones, eighty-two in all, engaged in the revision of the Bible.

The following two paragraphs are taken from the preface of the Revised edition of the Old Testament:

"The revision of the Authorized Version was undertaken in consequence of a resolution passed by both houses of the convocation of the province of Canterbury, as has been fully explained in the preface to the Revised Version of the New Testament, which was first published in May, 1881."

"It could not but be expected that in the course of fourteen years, many changes would take place in the members of the company. Of the original number who first put their hands to the work on the 30th of June, 1870, only fifteen now remain. Ten of the company have been removed by death, and two resigned; the places of these were filled from time to time, by others, but since October, 1875, no new members have been added. The revision was completed in eighty-five sessions, ending on the 20th of June, 1884; and it occupied 792 days. The greater part of the sessions were for ten days each, and each day the company generally sat for six hours. The labor therefore has been great, but it has been given ungrudgingly; and now with a feeling of deep thankfulness to Almighty God, and earnest hope that their endeavors may with his blessing tend to a clearer knowledge of the Old Testament scriptures, the revisers bring their long task to a close.

"Jerusalem Chambers, Westminster Abbey, 10th July, 1884."

The sum of all this evidence is this: Eighty-two English and American scholars were engaged fourteen years in making the Revised Version of the whole Bible. They began in June, 1870, and

finished in June, 1884; and the Revised Version of the New Testament was first published in May, 1881.

I have compared more texts from the Revised Version of the Bible, with the common Bible, than there are of texts from the James Translation in this work, expecting to find its imperfections corrected by the late Revised version. You may imagine how surprised I was, for in all that amount of comparing of the two Bibles, I found only two or three texts of the inconsistencies corrected, and not one! no not one! of the contradictions of the Bible are corrected.

The late translators of the Bible have changed many words where it did not make any difference one way or the other, but where a real inconsistency, or a contradiction occurs, they have, as a rule, changed nothing. You know the James translation, in giving the account of the crucifixion of Jesus, tells that two thieves were also put to death at the same time. The account also tells us that the unbelieving people who were there, mocked and reviled the Saviour. St. Matthew, in speaking of this, says, "the THIEVES also, which were crucified with him, cast the same in his teeth."—Matt. 27:44.

Mark 15:32 says, "and THEY that were crucified with him reviled him."

Luke 23:39-41 says, "and ONE of the malefactors which were hanged railed on him, * * but the other answering rebuked him, saying, * * this man hath done nothing amiss."

Now it does not require a great amount of skill to be able to see that Matthew and Mark teach that both the thieves reviled the Saviour, while Luke tells us that only one of the malefactors which were hanged railed on him. The circumstances in each of the three gospels are all alike, but the difference is in the number of the thieves who reviled. If Matthew and Mark are right in regard to the number of thieves, then Luke is wrong. If Luke is right, then Matthew and Mark are wrong. Now you would naturally expect that the learned divines who got up the Revised Version of the New Testament would have corrected this, but they did not.

Here is the account of the crucifixion of the Saviour quoted from the Revised Version of the New Testament: "And the ROBBERS also that were crucified with him cast upon him the same reproach."—Matt. 27:44, R. V.

"And THEY that were crucified with him reproached him."—Mark

15:32, R. V.

"And ONE of the malefactors which were hanged railed on him, * * but the other answered and rebuking him said, * * this man hath done nothing amiss."—Luke 23: 39-42, R. V.

You will notice that St. Matthew and St. Mark in this Bible both teach that the two men put to death when Jesus was, reviled him, and that St. Luke says only one of them did so. So the main point of error was not corrected by the late translators.

Where the common Bible says "the thieves cast the same in his teeth," the Revised Version says "the robbers," &c. Now, you know, this is a matter of little importance whether you call them thieves or robbers. Well, dear reader, this is a fair sample of the work done by the late translators. They changed many words where it did not make any difference in the meaning, but where a real inconsistency, or contradiction, occurs, as a rule they changed none. The translators have done just as that eminent scholar, Alexander Roberts in his "Companion to the Revised Version of the New Testament," says they have done, as already noticed, "that vast multitudes of changes will be found in the Revised English Version," but he says, "that they are, in general, of such small importance."

Well, we must give the late translators credit for what they have done. They did correct these texts of the common Version, and here they are:

JAMES TRANSLATION.	REVISED VERSION.
1 Corinthians 4:	
4 For I know nothing by myself; yet I am not hereby justified; but he that judgeth me is the Lord.	4 For I know nothing against myself; yet I am not hereby justified; but he that judgeth me is the Lord.
1 Corinthians 10:	
24 Let no man seek his own, but every man anothers' wealth.	24 Let no man seek his own, but each his neighbor's good.
Titus 2:	
11 For the grace of God that bringeth salvation hath appeared to all men.	11 For the grace of God hath appeared, bringing salvation to all men.

Besides these, there are a few texts in the Revised Version which

are not corrected, but are somewhat improved in consistency. Then there are some texts in this Bible which the translators have made worse. Here is one of them:

"Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also."—James 3:3, Revised Version.

The James Translation in this place reads, "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body."—James 3:3. It is plain to be seen that the common Bible gives the correct rendering of this text.

Here is another place where the James Translation is more correct than the Revised Version; "And I heard another out of the altar say, even so, Lord God Almighty, true and righteous are thy judgments."—Rev. 16:7.

"And I HEARD THE ALTAR saying, yea, O Lord God, the Almighty, true and righteous are thy judgments."—Rev. 16:7, Revised Version.

These are fair samples of the Revised Version of the Bible. Wherever there is a real inconsistency, or a contradiction in the common Bible, you will find the same in this Bible, with but very rare exception; so there is nothing to be gained by giving quotations from the Revised Version, in the comparison in this work, for both Bibles read so much alike. So this work will be a comparison between the James Translation and the Inspired Version.

THE INSPIRED TRANSLATION.

The Inspired Translation is a revision, or translation, of the more erroneous parts of the common Bible, by Joseph Smith, the prophet, by revelation from God. He did the work of translating in three years, besides doing a great amount of other ministerial labor during the same period of time. After his untimely death, in June, 1844, by the hands of a lawless mob, the manuscript was kept by his widow, and in the year 1867 it was published by the Reorganized Church of Jesus Christ of Latter Day Saints.

In the main, the Inspired Translation and the James Translation read almost word for word. This should be evidence to everyone who is skeptical of the divine origin of the common Bible, that this

great book is of God, from the fact that the Bible translated by revelation from God endorses so well as it does the common version of the Scriptures.

There are some texts in the James Translation which are not correctly translated. They are only few when compared with the vast number of words in the Bible, yet to count them it makes quite a number. They are corrected by the Inspired Translation. A good many, but not all of them, are introduced in this work.

It is to be hoped that everyone into whose hands this book may come will read the preface as well as the rest of it, as there is much useful information to be gained by doing so. That this work may be interesting and profitable reading to everyone, is the sincere wish of

THE AUTHOR.

THE TWO BIBLES

Compared by Texts from Genesis to Revelation

J. TRANSLATION.	INSPIRED.
Genesis 3: 8 And they heard the voice of the Lord God walking in the garden in the cool of the day.	13 And they heard the voice of the Lord God, AS THEY were walking in the garden, in the cool of the day.
Genesis 6: 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.	Genesis 8: 13 And it repented NOAH and his heart was pained that the Lord made man on the earth, and it grieved him at his heart.
7 For it repenteth me that I have made them	15 For it repenteth NOAH that I have created them.
Genesis 9: 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.	24 And the bow shall be in the cloud, and I will ESTABLISH my covenant unto thee, which I have made between me and thee, and every living croature of all flesh that shall be upon the earth.

J. TRANSLATION.	INSPIRED.
Genesis 14:	
14 And when Abram heard that HIS BROTHER was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.	13 And when Abram heard that LOT HIS BROTHER'S SON was taken captive, he armed his trained men, AND they that were born in his own house, three hundred and eighteen, and pursued unto Dan.

Now if you will read Gen. 14:12, James translation, you will find it says: "And they took Lot, Abram's brother's son." So it was Lot, his brother's son, was taken captive, and not "his brother," as the James translation erroneously says in this text.

Another point to be learned from the Inspired translation here is this: it says, "he armed his trained men AND they that were born in his own house, three hundred and eighteen." So it is plain to be seen from this, that only a part of those three hundred and eighteen were born in his own house. If those men were all born in Abram's house, as the James translation says, then many, many hundreds of persons would necessarily be born there, in order to have three hundred and eighteen capable of bearing arms:

J. TRANSLATION.	INSPIRED.
Genesis 18:	
20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,	19 And the angel of the Lord said unto Abraham, the Lord said unto us, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will destroy them.
21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.	20 And I will send you, and YE SHALL GO DOWN now, and see that their iniquities are rewarded unto them.
Genesis 19:	
1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot see-	1 And it came to pass that there came three angels to Sodom in the evening; and Lot sat in the

J. TRANSLATION.	INSPIRED.
ing them rose up to meet them; and he bowed himself with his face towards the ground.	DOOR OF HIS HOUSE in the city of Sodom.
Genesis 19: 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof.	13 And Lot said, Behold now, I have two daughters which have not known man; let me, I pray you, plead with my brethren that I may NOT bring them out unto you, and ye shall NOT do unto them as seemeth good in your eyes.
Genesis 28: 22 And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.	22 And THE PLACE of this stone which I have set up for a pillar, shall be THE PLACE of God's house; and of all that thou shalt give me I will surely give the tenth unto thee.
Genesis 39: 22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.	22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the OVERSEER of it.
Exodus 7: 1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.	1 And the Lord said unto Moses, See, I have made thee a PROPHET to Pharoah; and Aaron thy brother shall be thy spokesman.
2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.	2 Thou shalt speak UNTO THY BROTHER all that I command thee; and Aaron thy brother shall speak unto Pharoah, that he send the children of Israel out of his land.
Exodus 12: 33 And the Egyptians were	33 And the Egyptians were

J. TRANSLATION.	INSPIRED.
urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men.	urgent upon the people, that they might send them out of the land in haste; for they said. We have found our first born all dead, therefore get ye out of the land lest we die also.
Exodus 14: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.	20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to the Egyptians, but it gave light by night to the Israelites, so that the one came not near the other all the night.
Exodus 20: 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.	23 Ye shall not make UNTO YOU gods of silver, neither shall ye make unto you gods of gold.
Exodus 21: 20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.	20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be put to death.
21 Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money.	21 Notwithstanding, if he continue a day or two, AND RECOVER he shall not be put to death, for he is his SERVANT.
Exodus 22. 18 Thou shalt not suffer a a witch to live.	18 Thou shalt not suffer a murderer to live.
Exodus 23: 3 Neither shalt thou countenance a poor man in his cause.	3 Neither shalt thou countenance a WICKED man in his cause.
Exodus 32: 35 And the Lord plagued the people, because they made the calf, which Aaron made.	35 And the Lord plagued the people, because they WORSHIPED the calf, which Aaron made.

The following three texts are correct in the James Translation. They read alike in both Bibles. They are introduced to show that Pharaoh hardened his own heart.

J. TRANSLATION.	INSPIRED.
Exodus 8: 15 But when Pharaoh saw that there was no respite, he hardened his heart, and hearkened not unto them; as the Lord had said.	15 But when Pharaoh saw that there was respite, he hardened his heart and hearkened not unto them; as the Lord had said.
Exodus 8: 32 And Pharaoh hardened his heart at this time also, neither would he let the people go.	32 And Pharaoh hardened his heart at this time also, neither would he let the people go.
1 Samuel 6: 6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go and they departed?	6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go and they departed?

These texts show conclusively that Pharaoh hardened his own heart. The following eight texts from the James Translation are somewhat contradictory to the above, because they teach that God hardened Pharaoh's heart. But the Inspired Translation is in harmony all through, that Pharaoh hardened his own heart.

Why if God hardened Pharaoh's heart, as the James Translation says, he who would not be responsible for what he did. It would take away his agency, which God has given to every man. But God brought his judgments upon Pharaoh, which he could not do in justice, had not Pharaoh hardened his own heart.

Exodus 7: 3 And I will harden Pharaohs' heart, and mutiply my signs and my wonders in the land of Egypt.	3 And Pharaoh will harden his heart, as I said unto thee; and thou shalt multiply my signs and wonders, in the land of Egypt.
4 But Pharaoh SHALL not	4 But Pharaoh WILL not hark-

J. TRANSLATION.	INSPIRED.
hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.	unto you, therefore I will lay my hand upon Egypt, and bring forth mine armies, my people the children of Israel, out of the land of Egypt by great judgments.
Exodus 7:	
13 And he hardened Pharaohs' heart, that he hearkened not unto them; as the Lord had said.	13 And Pharaoh hardened his heart, that he hearkened not unto them; as the Lord had said.
Exodus 9:	
12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.	12 And Pharoah hardened his heart, and he hearkened not unto them as the Lord had spoken unto Moses.
Exodus 10:	
1 And the Lord said unto Moses, go in unto Pharaoh; for I have hardened his heart, and the hearts of his servants, that I might show these my signs before him.	1 And the Lord said unto Moses, go in onto Pharaoh, for he hath hardened his heart and the hearts of his servants, therefore I will show these my signs before him.

The following four texts from the J. Translation are correct. They read alike in both Bibles. They are quoted to show the character God gives of himself. That He is not a being that will do something and then repent of it, that he is an all wise being, the same yesterday, today, and forever.

Numbers 23:	
19 God is not a man that he should lie, neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?	19 God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?
1 Samuel 15:	
29 And also the Strength of	29 And also the Strength of

J. TRANSLATION.	INSPIRED.
Israel will not lie nor repent: for he is not a man that he should repent.	Israel will not lie nor repent; for he is not a man that he should repent.
Malachi 3: 6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.	6 For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.
James 1: 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.	17 Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

These four texts show plainly that God does not do something and then repent of it. "In Him there is no variableness, neither shadow of turning."

The following ten texts from the James Translation are somewhat contradictory to the above four, because they teach that God repents. But the Inspired Translation is in harmony with them, for it shows that it is man that is required to do the repenting.

Exodus 32: 12 Wherefore should the Egyptians speak, and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.	12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? THY PEOPLE WILL REPENT of this evil; therefore come thou not out against them.
Exodus 32: 14 And the Lord repented of the evil which he thought to do unto his people.	14 And the Lord said unto Moses, If they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath.

J. TRANSLATION.	INSPIRED.
1 Samuel 15:	
11 It repenteth me that I have set up Saul to be king.	11 I have set up Saul to be king, and he repenteth not that he hath sinned.
2 Samuel:	
16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, it is enough: stay now thine hand.	16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord said unto him, Stay now thine hand; for THE PEOPLE REPENTED, and the Lord stayed the hand of the angel.
Psalms 90:	
13 Return, O Lord, how long? and let it repent thee concerning thy servants.	13 Return us, O Lord. How long wilt thou hide thy face from thy servants? and let THEM REPENT of all their hard speeches they have spoken concerning thee.
Psalms 135:	
14 For the Lord will judge his people, and he will repent himself concerning his servants.	14 For the Lord will judge his people, and he will not repent himself concerning his servants.
Amos 7:	
2 Then I said O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small.	2 Then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise?
3 The Lord repented for this.	3 And the Lord said, concerning Jacob, Jacob shall repent for this.
Amos. 7:	
6 The Lord repented for this: This also shall not be, saith the Lord God.	6 And the Lord said, concerning Jacob, Jacob shall repent of his wickedness: therefore I will not utterly destroy him, saith the Lord.
Jonah 3:	
9 Who can tell if God will	9 Who can tell, if we will re-

J. TRANSLATION.	INSPIRED.
turn and repent, and turn away from his fierce anger, that we perish not?	pent, and turn unto God, but he will turn away from us his fierce anger that we perish not?
10 And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them, and he did it not.	10 And God saw their works that they turned from their evil way and repented; and God turned away the evil that he had said he would bring upon them.

Exodus 34:	
14 For thou shalt worship no other god, for the Lord, whose name is Jealous, is a jealous God.	14 For thou shalt worship no other God; for the Lord, whose name is Jehovah, is a jealous God.
Leviticus 22:	
9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.	9 They shall therefore keep mine ordinance, lest they bear sin for it, and die, therefore, if they profane NOT mine ordinance, I the Lord will sanctify them.
Deuteronomy 14:	
21 Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien, for thou art a holy people unto the Lord thy God.	21 Ye shall not eat of anything that dieth of itself; thou shalt NOT give it unto the stranger that is in thy gates, that he may eat it; or thou mayest NOT sell it unto an alien; for thou art a holy people unto the Lord thy God.
1 Samuel 16:	
14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.	14 But the Spirit of the Lord departed from Saul, and an evil spirit which was NOT of the Lord troubled him.
15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.	15 And Saul's servants said unto him, Behold now, an evil spirit which is NOT of God troubleth thee.

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16 Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

1 Samuel 18:

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javlin in Saul's hand.

1 Samuel 19:

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javlin in his hand: and David played with his hand.

1 Samuel 28:

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

2 Kings 8:

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath showed me that he shall surely die.

2 Kings 19:

35 And it came to pass that night, that the angel of the Lord

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16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp; and it shall come to pass on the morrow, that the evil spirit, which is NOT of God, is upon thee, that he shall play with his hand, and thou shalt be well.

10 And it came to pass on the morrow, that the evil spirit which was NOT of God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times, and there was a javlin in Saul's hand.

9 And the evil spirit which was NOT of the Lord was upon Saul, as he sat in his house with his javlin in his hand; and David played with his hand.

11 Then said the woman, The word of whom shall I bring up unto the? And he said, Bring me up the word of Samuel.

10 And Elisha said unto him, THOU wilt go, and say unto him, Thou mayest certainly recover; howbeit, the Lord hath showed me that he shall surely die.

35 And it came to pass that night, that the angel of the Lord

J. TRANSLATION.

went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses.

1 Chronicles 21:

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite.

Psalms 14:

1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they

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went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when THEY WHO WERE LEFT arose early in the morning, behold, they were all dead corpses.

15 And God sent an angel unto Jerusalem to destroy it. And the angel stretched forth his hand unto Jerusalem to destroy it; and God said to the angel, Stay now thine hand, it is enough; for as he was destroying, the Lord beheld ISRAEL THAT HE REPENTED him of the evil; therefore the Lord stayed the angel that destroyed, as he stood by the threshing-floor of Ornan, the Jebusite.

1 The fool hath said in his heart, There is no man that hath seen God. Because he showeth himself not unto us, therefore there is no God. Behold, they are corrupt: they have done abominable works, and none of THEM doeth good.

2 For the Lord looked down from heaven upon the children of men, and by his voice said unto his servants, Seek ye among the children of men, to see if there are any who do understand God. And he opened his mouth unto the Lord, and said, Behold all those who say they are thine.

3 The Lord answered, and said,

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are all together become filthy; there is none that doeth good, no, not one.	They are together become filthy, thou canst behold none of THEM that are doing good, no, not one.
4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.	4 All they have for their teachers are workers of iniquity, and there is no knowledge in them. They are they who eat up my people. They eat bread and call not upon the Lord.
5 There were they in great fear: for God is in the generation of the righteous.	5 They are in great fear, for God dwells in the generation of the righteous. He is the counsel of the poor, because they are ashamed of the wicked, and flee unto the Lord for their refuge.
6 Ye have shamed the counsel of the poor, because the Lord is his refuge.	6 They are ashamed of the counsel of the poor because the Lord is his refuge.
7 O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.	7 O that Zion were established out of heaven, the salvation of Israel. O Lord when wilt thou establish Zion? When the Lord bringeth back the captivity of his people, Jacob shall rejoice, Israel shall be glad.
Psalms 15: 4 In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.	4 In whose eyes a vile person is contemned: but he knoweth them that fear the Lord; sweareth not falsely to hurt any man, and change not.
Psalms 22: 6 But I am a worm, and no man, a reproach of men, and despised of the people.	6 But I, a worm, and LOVED of no man, a reproach of men, and despised of the people.
Psalms 24: 7 Lift up your heads, O ye	7 Lift up your heads, O YE

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gates: and be ye lifted up, ye everlasting doors: and the King of glory shall come in.	GENERATIONS OF JACOB; and be ye lifted up; and the Lord strong and mighty; the Lord mighty in battle, who is the King of glory, shall establish you forever.
8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.	8 And he will roll away the heavens: and will come down to redeem his people; to make you an everlasting name: to establish you upon the everlasting rock.
9 Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.	9 Lift up your heads O ye GENERATIONS OF JACOB; lift up your heads, ye everlasting generations, and the Lord of hosts, the King of kings:
10 Who is this King of glory. The Lord of hosts, he is the King of glory. Selah.	10 Even the King of glory shall come unto you, and shall redeem his people, and shall establish them in righteousness. Selah.
Psalms 30: 5 For his anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning.	5 For his anger kindleth against the wicked; they repent, and in a moment it is turned away, and they are in his favor, and he giveth them life: therefore weeping may endure for a night, but joy cometh in the morning.
Psalms 30: 9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?	9 When I go down to the pit, my blood shall return to the dust. I will praise thee; my soul shall declare thy truth; For what profit am I, if I do it not?
Psalms 30: 12 To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will	12 To the end that MY SOUL may give glory to thy name, and sing praises to thee, and not be

J. TRANSLATION.	INSPIRED.
give thanks unto thee for ever.	silent. O Lord my God, I will give thanks unto thee for ever.
Psalms 32: 3 When I kept silence, my bones waxed old through my ROARING all the day long.	3 When I kept silence, my spirit failed within me; when I opened my mouth, my bones waxed old through my SPEAKING all the day long.
Psalms 35: 12 They rewarded me evil for good to the spoiling of my soul.	12 They rewarded me evil for good, FOR THE PURPOSE of spoiling my soul.
Psalms 36: 1 The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.	1 The wicked, who live in transgression, saith in THEIR hearts, There is no condemnation; for there is no fear of God before their eyes.
Psalms 37: 38 But the transgressors shall be destroyed together; the end of the wicked shall be cut off.	38 But the transgressors shall be destroyed together; the end of the wicked shall come, and THEY shall be cut off.
Psalms 39: 9 I was dumb, I opened not my mouth; because thou didst it.	9 I was dumb, I opened not my mouth; because thou didst chasten me.
Psalms 41: 3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.	3 The Lord will strengthen him upon the bed of languishing; thou wilt make all his PAINS TO CEASE, when he is laid in his bed of sickness.
Psalms 56: 3 What time I am afraid, I will trust in thee.	3 What! am I afraid! I will trust in thee.
Psalms 102: 18 This shall be written for the generation to come: and the	18 This shall be written for the generation to come: and the

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people which shall be created shall praise the Lord.	people which shall be GATHERED shall praise thee.
Psalms 119: 109 My soul is continually in my hand; yet do I not forget thy law.	109 My soul is continually in thy hand: and I do not forget thy law.
Psalms 119: 126 It is time for thee, Lord, to work: for they have made void thy law.	126 And the time, O Lord, FOR ME to work; for they have made void thy law.
Psalms 138: 8 The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever: forsake not the works of thine own hands.	8 The Lord will perfect me in knowledge, concerning his kingdom. I will praise thee, O Lord, for ever; for thou art merciful, and will not forsake the works of thine own hands.
Psalms 141: 5 Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head, for yet my prayer also shall be in their calamities.	5 When the righteous smite me with THE WORD OF THE LORD it is a kindness; and when they reprove me, it shall be an excellent oil, and shall not destroy my faith; for yet my prayer also shall be for them. I delight NOT in their calamities.
Isaiah 2: 9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.	9 And the mean man boweth NOT down, and the great man humbleth himself NOT; therefore forgive them not.
Isaiah 5: 9 In mine ears, saith the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.	9 In mine ears, saith the Lord of hosts, Of a truth many houses shall be desolate, and great and fair cities without inhabitant.

J. TRANSLATION.	INSPIRED.
Isaiah 6:	
9 And he said, Go, and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not.	9 And he said, Go, and tell this people, Hear ye indeed, but THEY understand not; and see ye indeed, but THEY perceive not.
Isaiah 7:	
18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the RIVERS of Egypt, and for the bee that is in the land of Assyria.	18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost PART of Egypt, and for the bee that is in the land of Assyria.
Isaiah 37:	
36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand: and when they arose early in the morning, behold they were all dead corpses.	36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand, and when THEY WHO WERE LEFT arose, early in the morning, behold they were all dead corpses.
Isaiah 42:	
18 Hear ye deaf: and look, ye blind, that ye may see.	18 Hear, ye deaf, and look, ye blind, that ye may see.
19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?	19 For I will send my SERVANT unto you who are blind: yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf:
20 Seeing many things, but thou observeth not; opening the ears, but he heareth not.	20 And they shall be made perfect notwithstanding their blindness, if they hearken unto the messenger, the Lord's servant.
Isaiah 52:	
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which hath not been told them shall	15 So shall he GATHER many nations; the kings shall shut their mouths at him: for that which had not been told them

J. TRANSLATION.	INSPIRED.
they see; and that which they had not heard shall they consider.	shall they see; and that which they had not heard shall they consider.
Isaiah 63:	
17 O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.	17 O Lord, why hast thou SUFFERED us to err from thy ways; to harden our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.
Isaiah 65:	
1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by thy name.	1 I am FOUND of them that seek after me, I give unto all them that ask of me; I am NOT found of them that sought me not, or enquire not after me.
Jeremiah 18:	
8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.	8 If that nation, against whom I have pronounced, turn from their evil, I will WITHHOLD the evil that I thought to do unto them.
9 And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it;	9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;
10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.	10 If it do evil in my sight, that it obey not my voice, then I will WITHHOLD the good, wherewith I said I would benefit them.
Jeremiah 26:	
3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto	3 If so be they will hearken, and turn every man from his evil way, and repent, I will turn away the evil which I purpose to do

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them because of the evil of their doings.	unto them because of the evil of their doings.
Ezekiel 14: 9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.	9 And if the prophet be deceived when he hath spoken a thing, I the Lord have NOT deceived that prophet; therefore I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
Ezekiel 20: 30 Wherefore say unto the house of Israel, Thus saith the Lord God; are ye polluted after the manner of your fathers? and commit ye whoredom after their abomination.	30 Wherefore say unto the house of Israel: Thus saith the Lord God; YE ARE polluted after the manner of your fathers, and ye commit whoredom after their abomination.
Ezekiel 48: 35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.	35 It was round about eighteen thousand measures; and the name of the city from that day shall be called, Holy; for the Lord shall be there.
Joel 2: 13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.	13 And rend your hearts, and not your garments, AND REPENT, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and he will turn away the evil from you.
14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God.	14 Therefore REPENT, and who knoweth but he will return and leave a blessing behind him; that you may offer a meat offering, and a drink offering unto the Lord your God.

J. TRANSLATION.	INSPIRED.
Amos 3:	
6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?	6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not KNOWN it?
Amos 4:	
3 And ye shall go out at the breaches, every cow|at that which is before her; and ye shall cast them into the palace, saith the Lord.	3 And ye shall go out at the breaches, everyone before his enemy; and ye shall be CAST OUT of your palaces, saith the Lord.
Zechariah 4:	
10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.	10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the SERVANTS of the Lord, which run to and fro through the whole earth.
Zechariah 4:	
14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.	14 Then said he, These are the two anointed ones, that stand BEFORE the Lord of the whole earth.
Zechariah 8:	
7 Thus saith the Lord of hosts, Beheld, I will save my people from the east country, and from the west country;	7 Thus saith the Lord of hosts, Behold, I will GATHER my people from the east country, and from the west country.
Zechariah 8:	
13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a bless-	13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I GATHER you; and ye shall be a

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ing; fear not, but let your hands be strong.

Matthew 4:

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterwards a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

5 Then the DEVIL taketh him up unto the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

INSPIRED.

blessing; fear not, but let your hands be strong.

1 Then was Jesus led up of the Spirit, into the wilderness, TO BE WITH GOD.

2 And when he had fasted forty days, and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

5 Then was Jesus taken up into the holy city, and THE SPIRIT setteth him on a pinnacle of the temple.

6 Then the devil came unto him and said, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

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8 Again, THE DEVIL taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me:

Matthew 5:

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Matthew 6:

13 And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever, Amen.

Mathew 7:

1 Judge not, that ye be not judged.

INSPIRED.

8 And again, Jesus was in THE SPIRIT and IT TAKETH HIM up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them.

9 And the devil came unto him again, and said, All these things will I give thee, if thou wilt fall down and worship me.

32 Therefore, if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

33 Or if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

34 Now this I speak, a PARABLE concerning your sins; wherefore, cast them from you.

14 And suffer us not to be led into temptation, but deliver us from evil.

15 For thine is the kingdom, and the power, and the glory, forever, Amen.

1 Now these are the words which Jesus taught his disciples

J. TRANSLATION.	INSPIRED.
	that they should say unto the people.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.	2 Judge not UNRIGHTEOUSLY, that ye be not judged: but judge righteous judgment. 3 For with what judgment ye shall judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
Matthew 7: 23 And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.	33 And then will I say, YE NEVER KNEW ME, depart from me ye that work iniquity.
Matthew 8: 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven:	11 And I say unto you, that many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.
12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.	12 But the children of the WICKED ONE shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
Matthew 10: 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and as harmless as doves.	14 Behold, I sent you forth as sheep in the midst of wolves: be ye therefore wise SERVANTS, and as harmless as doves.
Matthew 13: 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken	10 For whosoever receiveth, to him shall be given, and he shall have more abundance:

J. TRANSLATION.

away even that he hath.

Matthew 18:

19 And again I say unto you, That if two of you shall agree on earth as touching any one thing that they shall ask, it shall be done for them of my Father which is in heaven.

Matthew 23:

1 Then spake Jesus to the multitude, and to his disciples.

2 Saying, The Scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do, but do ye not after their works: for they say, and do not.

Matthew 23:

37 O Jerusalem, Jerusalem, thou that killeth the prophets, and stoneth them which are sent unto thee, how often would I have gathered thy childen together. even as a hen gathereth her chickens under her wings, and ye would not.

Matthew 24:

1 And Jesus went out and departed from the temple: and his disciples came to him to show him the buildings of the temple.

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11 But whosoever continueth not to receive, from him shall be taken away even that he hath.

19 Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, that they MAY NOT ASK AMISS, it shall be done for them of my Father who is in heaven.

1 Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and Pharisees sit in Moses' seat.

2 All, therefore, whatsoever they bid you observe, they will make you observe and do: for they are ministers of the law, and they make themselves your judges. But do ye not after their works; for they say, and do not.

37 O Jerusalem! Jerusalem! You who WILL KILL THE PROPHETS, and WILL stone them that are sent unto you; how often would I have gathered your children together, as a hen gathereth her chickens under her wings, and ye would not.

1 And Jesus went out and departed from the temple, and his disciples came to him for TO HEAR HIM.

J. TRANSLATION.	INSPIRED.
Matthew 24: 22 And except those days should be shortened, there should NO FLESH be saved: but for the elect's sake those days shall be shortened.	19 All things which have befallen them, are only the beginning of the sorrows which shall come upon them, and except those days should be shortened, their should none of THEIR FLESH be saved.
Matthew 24: 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.	27 For as the LIGHT OF THE MORNING cometh out of the east, and shineth even unto the west; and covereth the whole earth; so shall also the coming of the Son of man be.
Matthew 25: 12. But he answered and said, Verily I say unto you, I know you not.	11 But he answered and said, Verily I say unto you, You know me not.
Matthew 26: 26 And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to the disciples, and said, Take eat; this is my body.	22. And as they were eating, Jesus took bread and break it, and blessed it, and gave it to his disciples, and said, Take eat; this is IN REMEMBRANCE of my body which I give a ransom for you.
27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.	23 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.
Matthew 27: 24 When Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.	26 When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: SEE THAT YE DO NOTHING UNTO HIM.

J. TRANSLATION.	INSPIRED.
Matthew 27:	
33 And when they were come unto a place called Golgotha, that is to say, a place of a skull.	35 And when they were come unto a place called Golgotha, (that is to say, a place of a burial.)
Mark 1:	
5 And there went out unto him all the land of Judea, and they of Jerusalem, and they were ALL baptized of him in the river of Jordan, confessing their sins.	4 And there went out unto him all the land of Judea, and they of Jerusalem, and MANY were baptized of him in the river of Jordan, confessing their sins.
Mark 4:	
24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.	20 And he said unto them, Take heed what you hear: for with what measure ye mete, it shall be measured to you: and unto you that CONTINUETH TO RECEIVE, shall more be given,
25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.	for he that receiveth to him shall be given; but he that continueth not to receive, from him shall be taken even that which he hath.
Mark 9:	
23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.	20 Jesus said unto him, If thou wilt believe all things which I shall say unto you, this is possible to him that believeth.
Mark 10:	
27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.	26 And Jesus, looking upon them, said, With men that TRUST IN RICHES, it is impossible; but not impossible with men who trust in God and leave all for my sake, for with such all THESE things are possible.
Mark 10:	
31 But many that are first shall be last: and the last first.	30 But there are many who make themselves first, that shall be last, and the last first.

J. TRANSLATION.	INSPIRED.
Mark 13:	
3 And as he sat upon the mount of Olives OVER AGAINST THE TEMPLE, Peter and James and John and Andrew asked him privately.	7 And as he sat upon the mount of Olives, the disciples came unto him privately, saying.
Mark 14:	
22 And as they did eat, Jesus took bread, and blessed, and break it, and gave to them, and said, Take eat: this is my body.	20 And as they did eat, Jesus took bread, and blessed it, and break, and gave to them, and said, Take it, and eat.
23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.	21 Behold, this is for you to do in REMEMBRANCE of my body; for as oft as ye do this ye will remember this hour I was with you.
24 And he said unto them, This is my blood of the new testament, which is shed for many.	22 And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.
	23 And he said unto them, This is in REMEMBRANCE of my blood which is shed for many, and the new testament which I give unto you; for of me, ye shall bear record unto all the world.
Mark 15:	
22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.	25 And they bring him unto the place called Golgotha, which is (being interpreted), the place of a burial.
Luke 2:	
1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.	1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all HIS EMPIRE should be taxed.

J. TRANSLATION.	INSPIRED.
Luke 2:	
34 Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;	34 And Simeon blessed them, and said unto Mary, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against.
35 (Yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed.	35 Yea, a spear shall pierce THROUGH HIM to the wounding of thine own soul also; that the thoughts of many hearts may be revealed.

The fulfillment of this remarkable prophecy of Simeon took place at the crucifixion of the Saviour. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." St. John 19:34.

From this it is plain to be seen that the Inspired Tran. gives the true rendering of this text in the comparison. "A spear shall pierce through him to the wounding of thine [Mary's] own soul also."

Perhaps you would like to know how this text reads in the Revised Version of the Bible, a work which we have shown in the preface, by high authority, that eighty-four eminent scholars labored on for fourteen years to translate. Well, here is how it reads in that Bible. Remember this is Simeon's address to Mary, the mother of Jesus. "Yea a sword shall pierce through thine own soul; that the thoughts out of many hearts may be revealed." Revised Version, Luke 2: 35

No doubt you will feel like exclaiming, why didn't the late translators correct this error of the James Translation, when this prophecy of Simeon and the fulfillment of it, was all recorded in the New Testament right there before their eyes!

Yes! that is what we are all wondering at; why didn't they? But they didn't; let the cause be what it may. And more than this; they have corrected only two or three of the less important texts of the inconsistencies of the whole Bible, several of which are not introduced in this work.

J. TRANSLATION.	INSPIRED.
Luke 4:	
15 And he taught in their synagogues, being glorified of all.	14 And he taught in their synagogues, being glorified of all WHO BELIEVED ON HIS NAME.
Luke 8:	
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not; from him shall be taken even that which he seemeth to have.	18 Take heed therefore how ye hear, for whosoever RECEIVETH, to him shall be given; and whosoever receiveth not, from him shall be taken even that which he seemeth to have.
Luke 9:	
18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?	18 And it came to pass, as he went ALONE WITH HIS DISCIPLES to pray, he asked them. saying, Who say the people that I am?
Luke 9:	
24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.	24 For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it.
Luke 10:	
21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.	22 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from them WHO THINK THEY ARE WISE AND PRUDENT, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight,
Luke 11:	
4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.	4 And forgive us our sins; for we also forgive every one that is indebted to us. And LET US NOT BE LED into temptation; but deliver us from evil;

J. TRANSLATION.	INSPIRED.
Luke 12:	
28 If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?	30 If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he PROVIDE for you, IF ye are not of little faith?
Luke 13:	
17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.	17 And when he had said these things, all his adversaries were ashamed; and all HIS DISCIPLES rejoiced for all the glorious things which were done by him.
Luke 13:	
27 But he shall say, I tell you, I know ye not whence ye are; depart from me, all ye workers of iniquity.	27 But he shall say, I tell you, YE know not from whence ye are; depart from me, all workers of iniquity.
Luke 17:	
21 Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.	21 Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has ALREADY COME UNTO YOU.
Luke 18:	
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.	43 And immediately he received his sight, and followed him, glorifying God. And ALL THE DISCIPLES, when they saw this, gave praise unto God.
Luke 19:	
26 For I say unto you, That unto everyone which hath shall be given; and from him that hath NOT, even that he hath shall be taken away from him.	25 For I say unto you, That unto every one who occupieth, shall be given; and from him who occupieth not, even that he hath RECEIVED shall be taken away from him.

J. TRANSLATION.	INSPIRED.
Luke 22:	
31 And the Lord said, Simon, Simon, Satan hath desired to have you, that he may sift you as wheat.	31 And the Lord said, Simon, Simon, behold Satan hath desired you, that he may sift THE CHILDREN OF THE KINGDOM as wheat.
John 1:	
1 In the beginning was the Word, and the Word was with God, and the Word was God.	1 In the beginning was the gospel preached through the Son. And THE GOSPEL WAS THE WORD, and the word was with the Son, and the Son was with God, and the Son was of God.
2 The same was in the beginning with God.	2 The same was in the beginning with God.
3 All things were made by him; and without him was not anything made that was made.	3 All things were made by him, and without him was not anything made which was made.
4 In him was life; and the life was the light of men.	4 In him was the gospel, and the gospel was the life, and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not.	5 And the light shineth in THE WORLD, and THE WORLD perceiveth it not.
John 1:	
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.	30 And I knew him, and that he should be made manifest to Israel; therefore am I come baptizing with water.
32 And John bear record, saying, I SAW the Spirit descending from heaven like a dove, and it abode upon him.	31 And John bear record, saying; When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33 And I KNEW HIM NOT: but he that sent me to baptize with	32 And I KNEW HIM; for he who sent me to baptize with

J. TRANSLATION.	INSPIRED.
water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.	water, the same said unto me; Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.
John 3: 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.	32 And what he hath seen and heard, that he testifieth; and but few men receive his testimony.
John 6: 65 And he said, Therefore I said unto you, that no man can come unto me, except it were given unto him of my Father.	65 And he said, Therefore I said unto you, that no man can come unto me, except he doeth the will of my Father who hath sent me.
John 7: 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.	3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples THERE also may see the works that thou doest,
John 7: 24 Judge not according to appearance, but judge righteous judgment.	24 Judge not according to your TRADITIONS, but judge righteous judgment.
John 8. 43 Why do ye not understand my speech? even because ye cannot HEAR my word.	43 Why do ye not understand my speech? even because ye cannot BEAR my word.
John 10: 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.	7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheepfold.
8 All that ever came before me are thieves and robbers: but the	8 All that came before me WHO TESTIFIED NOT OF ME are

J. TRANSLATION.	INSPIRED.
sheep did not hear them.	thieves and robbers; but the sheep did not hear them.
John 14: 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.	3 And WHEN I GO, I will prepare a place for you, and come again, and receive you unto myself; that where I am, ye may be also.
John 16: 10 Of righteousness, because I go unto my Father, and ye see me no more;	10 Of righteousness, because I go unto my Father, and THEY see me no more;
John 19: 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.	17 And he bearing his cross went forth into a place called the place of a BURIAL; which is called in the Hebrew Golgotha.
Acts 5: 13 And of the rest durst no man join himself to them; but the people magnified them.	13 And of the RULERS durst no man join himself to them: but the people magnified them.
Acts 7: 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.	59 And they stoned Stephen; and HE, calling upon God, said, Lord Jesus, receive my spirit.
Acts 13: 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.	48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as believed were ordained unto eternal life.
Acts 17: 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:	27 That they should seek the Lord, IF THEY ARE WILLING TO FIND HIM, for he is not far from every one of us:

J. TRANSLATION.	INSPIRED.
Romans 2: 16 In the day when God shall judge the secrets of men by Jesus Christ according-to my gospel.	16 In the day when God shall judge the secrets of men by Jesus Christ according to THE gospel.
Romans 4: 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.	5 But to him that seeketh NOT to be justified by the law of works, but believeth on him who justifieth NOT the ungodly, his faith is counted for righteousness.
Romans 5: 13 For until the law sin was in the world: but sin is not imputed where there is no law.	13 For, before the law sin was in the world; yet sin is not imputed to those who have no law.
Romans 6: 7 For he that is dead is freed from sin.	7 For he that is DEAD TO SIN is freed from sin.
Romans 6: 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.	17 But God be thanked, that ye are NOT the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you.
Romans 7: 14 For we know that the law is spiritual; but I am carnal, sold under sin.	14 For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin.
15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.	15 But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not.
16 If then I do that which I would not, I consent unto the law that it is good.	16 For what I know is not right, I would not do; for that which is sin I hate.

J. TRANSLATION.	INSPIRED.
Romans 13: 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.	1 Let every soul be subject unto the higher powers. For there is no power IN THE CHURCH but of God: the powers that be are ordained of God.
Romans 16: 16 Salute one another with a holy kiss. The churches of Christ salute you.	16 Salute one another with a holy salutation. The churches of Christ salute you.
Romans 16: 25 Now to him that is of power to stablish you according to MY gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.	25 Now to him that is of power to stablish you according to THE gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.
1 Corinthians 1: 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.	12 Now this I say, that MANY of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
1 Corinthians 3: 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.	15 If any man's work shall be burned, he shall suffer loss; but he himself MAY be saved; yet so as by fire.
1 Corinthians 4: 4 For I know nothing by myself; yet I am not hereby justified: but he that judgeth me is the Lord.	4 For though I know nothing AGAINST myself; yet I am not hereby justified; but he who judgeth me is the Lord.
1 Corinthians 6: 12 All things are lawful for me, but all things are not expedient: all things are lawful for me,	12 All these things are NOT lawful unto me, and all these things are not expedient. All

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but I will not be brought under the power of any.	things are NOT lawful for me, therefore I will not be brought under the power of any.
1 Corinthians 6: 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.	18 Flee fornication. Every sin that a man committeth is against THE BODY OF CHRIST, and he who committeth fornication sinneth against his own body.
1 Corinthians 7: 29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none,	29 But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work.
1 Corinthians 10: 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.	11 Now all these things happened unto them for ensamples; and they are written for our admonition also, and for an admonition for those upon whom the ends of the world SHALL come.
1 Corinthians 10: 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.	23 All things are NOT lawful for me, for all things are not expedient; all things are NOT lawful, for all things edify not.
24 Let no man seek his own, but every man another's wealth.	24 Let no man seek his own, but every man another's good.
1 Corinthians 12: 31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.	31 I say unto you, nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts.

J. TRANSLATION.	INSPIRED.
1 Corinthians 14:	
34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.	34 Let your women keep silence in the churches; for it is not permitted unto them to RULE; but they are commanded to be under obedience, as also saith the law.
35 And if they learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.	35 And if they learn anything, let them ask their husbands at home; for it is a shame for women to RULE in church.
1 Corinthians 15:	
31 I protest by your rejoicing which I have in Jesus Christ our Lord, I die daily.	31 I protest unto you the resurrection of the dead; and this is my rejoicing which I have in Jesus Christ our Lord daily, though I die.
1 Corinthians 16:	
20 All the brethren greet you. Greet ye one another with a holy kiss.	20 All the brethren greet you. Greet ye one another with a holy salutation.
2 Corinthians 3:	
16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.	16 Nevertheless, when THEIR HEART shall turn to the Lord, the veil shall be taken away.
2 Corinthians 13:	
12 Greet one another with a holy kiss.	12 Greet one another with a holy salutation.
Galatians 1:	
10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.	10 For do I now PLEASE men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
Galatians 1:	
24 And they glorified God in me.	24 And they glorified God on account of me.

J. TRANSLATION.	INSPIRED.
Galatians 3: 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.	19 Wherefore then, the law was added because of transgressions, till the seed should come to whom the promise was made in the law given to Moses, who was ordained by the hand of angels to be a mediator of this first covenant, (the law.)
Galatians 4: 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.	12 Brethren, I beseech you to be perfect as I am perfect; for I am persuaded as ye have a knowledge of me, ye have not injured me at all by your sayings.
Ephesians 4: 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.	10 He who descended, is the same also who ascended UP INTO HEAVEN, to glorify him who reigneth over all heavens, that he might fill all things.
Ephesians 4: 23 And be renewed in the spirit of your mind.	23 And be renewed in the mind OF THE SPIRIT.
Ephesians 4: 26 Be ye angry, and sin not: let not the sun go down upon your wrath.	26 Can ye be angry and sin not? let not the sun go down upon your wrath;
Philippians 1: 21 For me to live is Christ, and to die is gain.	22 For me to live is to do the will of Christ; and to die is my gain.
Philippians 3: 11 If by any means I might attain unto the resurrection of the dead.	11 If by any means I might attain unto the resurrection of the JUST.
Philippians 4: 6 Be careful for nothing; but	6 Be AFFLICTED for nothing;

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in everything by prayer and supplication with thanksgiving let your requests be made known unto God.	but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
1 Thessalonians 5: 26 Greet all the brethren with a holy kiss.	26 Greet all the brethren with a holy salutation.
1 Timothy 5: 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.	10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' CLOTHES, if she have relieved the afflicted, if she have diligently followed every good work.
1 Timothy 6: 16 Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.	16 Whom no man hath seen, nor can see, unto whom no man can approach, ONLY he who hath the light and the hope of immortality dwelling in him.
2 Timothy 2: 8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:	8 Remember that Jesus Christ of the seed of David was raised from the dead, according to THE gospel;
2 Timothy 3: 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:	16 And all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness;
2 Timothy 4: 1 I charge thee therefore before God, and the Lord Jesus	1 I charge THOSE therefore before God, and the Lord Jesus

J. TRANSLATION.	INSPIRED.
Christ, who shall judge the quick and the dead at his appearing and his kingdom;	Christ, who shall judge the quick and the dead at his appearing and in his kingdom;
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.	2 Preach the word; be instant in season, WHO ARE OUT OF SEASON; reprove, rebuke, exhort with all longsuffering and doctrine.
2 Timothy 4:	
22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.	22 The Lord Jesus Christ be with you, and grace be with you all. Amen.
Titus 2:	
11 For the grace of God that bringeth salvation hath appeared to all men,	11 For the grace of God WHICH BRINGETH SALVATION TO ALL MEN, hath appeared,
Hebrews 1:	
6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.	6 And again when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him, who maketh his ministers AS a flame of fire.
7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.	7 And of the angels he saith, Angels are ministering spirits.
Hebrews 6:	
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,	1 Therefore NOT leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God
Hebrews 7:	
1 For this Melchisedec, * *	3 For this Melchisedec was ordained a priest after THE ORDER
3 Without father, without	of the Son of God, WHICH ORDER

J. TRANSLATION.	INSPIRED.
mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually.	was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.
Hebrews 8: 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:	4 Therefore while he was on the earth, he offered for a sacrifice his own life for the sins of the people. Now every priest under the law, must needs offer gifts, or sacrifices, according to the law;
Hebrews 9: 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.	26 For then must he often have suffered since the foundation of the world, but now once in THE MERIDIAN of time hath he appeared to put away sin by the sacrifice of himself.
Hebrews 10: 13 From henceforth expecting till his enemies be made his footstool,	13 From henceforth TO REIGN until his enemies be made his footstool.
Hebrews 11: 1 Now faith is the substance of things hoped for, the evidence of things not seen.	1 Now faith is the ASSURANCE of things hoped for, the evidence of things not seen.
Hebrews 12: 12 Wherefore lift up the hands which hang down, and the feeble knees;	12 Wherefore lift up the hands which hang down, and STRENGTHEN the feeble knees;
Hebrews 13: 5 Let your conversation be without covetousness; and be con-	5 Let your CONSECRATIONS be without covetousness; and be

J. TRANSLATION.	INSPIRED.
tent with such things as ye have: for he saith, I will never leave thee, nor forsake thee.	content with GIVING such things as ye have; for he hath said, I will never leave thee, nor forsake thee.
James 1: 2 My brethren, count it all joy when ye fall into divers temptations;	2 My brethren, count it all joy when ye fall into many afflictions;
James 1: 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world.	27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from THE VICES of the world.
James 2: 1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.	1 My brethren, YE CANNOT have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect of persons.
James 3: 1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.	1 My brethren, STRIVE NOT FOR THE MASTERY, knowing that in so doing we shall receive the greater condemnation.
1 Peter 1: 9 Receiving the end of your faith, even the salvation of your souls.	9 Receiving the OBJECT of your faith, even the salvation of your souls.
1 Peter 3: 18 For Christ also hath suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the Spirit:	18 For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God.
19 By which also he went and	19 For which cause also, he

J. TRANSLATION.	INSPIRED.
preached unto the spirits in prison;	went and preached to the spirits in prison;
20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.	20 SOME OF WHOM were disobedient in the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved by water.
1 Peter 4:	
1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh HATH ceased from sin;	1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind,
2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.	2 For you who have suffered in the flesh SHOULD cease from sin, that you no longer the rest of your time in the flesh, should live to the lusts of men, but to the will of God.
2 Peter 1:	
20 Knowing this first. that no prophecy of the scripture is of any private interpretation.	20 Knowing this first, that no prophecy of the scripture is given of any PRIVATE WILL of man.
1 John 2:	
1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.	1 My little children, these things write I unto you, that ye sin not. But if any man sin AND REPENT, we have an advocate with the Father, Jesus Christ the righteous.
1 John 3:	
6 Whosever abideth in him sinneth not: whosever sinneth hath not seen him, neither known him.	6 Whosoever abideth in him sinneth not: whosoever CONTINUETH in sin hath not seen him, neither known him.

J. TRANSLATION.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1 John 3:

18 My little children, let us not love in word, neither in tongue, but in deed and truth.

1 John 5:

18 We know that whosover is born of God sinneth not; but he that is begotten of God keepeth himself, that wicked one toucheth him not.

Revelation 1:

1 The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

Revelation 1:

12 And I turned to see the

INSPIRED.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that CONTINUETH in sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him, and he cannot continue in sin, because he is born of God, having received that Holy Spirit of promise.

18 My little children, let us not love in word, neither in tongue only; but in deed and truth.

18 We know that whosoever is born of God CONTINUETH not in sin; but he who is begotten of God AND KEEPETH HIMSELF, that wicked one overcometh him not.

1 The revelation John, a servant of God, which was given unto him of Jesus Christ, to show unto his servants things which must shortly come to pass, that he sent and signified by his angle unto his servant John.

14 And I turned to see FROM

J. TRANSLATION.

voice that spake with me. And being turned, I saw seven golden candlesticks;

Revelation 2:

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Revelation 3:

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead.

Revelation 4:

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

INSPIRED.

WHENCE the voice came that spoke to me: and being turned, I saw seven golden candlesticks;

26 And to him who overcometh, and keepeth MY COMMANDMENTS unto the end, will I give power over many kingdoms;

27 And he shall rule them with THE WORD OF GOD; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father.

1 And unto the servant of the church in Sardis write; These things saith he who hath the seven stars, which are the SEVEN SERVANTS of God; I know thy works, that thou hast a name that thou livest, and art NOT dead.

5 And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven SERVANTS of God.

6 And before the throne there was a sea of glass like unto crystal; and in the midst of the throne were the four and twenty elders; and round about the throne were four beasts full of eyes before and behind.

J. TRANSLATION.	INSPIRED.
Revelation 9: 14 Saying to the sixth angel which had the trumpet. Loose the four angels which are bound in the great river Euphrates.	14 Loose the four angels which are bound in the bottomless pit.
Revelation 16: 7 And I heard another out of the altar say. Even so, Lord God Almighty, true and righteous are thy judgments.	7 And I heard another angel WHO CAME OUT FROM THE ALTAR saying, Even so, Lord God Almighty, true and righteous are thy judgments.
Revelation 19: 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he shall tread the winepress of the fierceness and wrath of Almighty God.	15 And out of his mouth proceedeth THE WORD OF GOD, and with it he will smite the nations; and he will rule them with THE WORD OF HIS MOUTH, and treadeth the wine-press in the fierceness and wrath of Almighty God.
Revelation 19: 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh.	21 And the remnant were slain with the WORD of him that sat upon the horse, which word proceedeth out of his mouth; and all the fowls were filled with their flesh.

Let us now call your attention to some contradictions that are recorded in the James Translation of the Bible.

THE WITNESS OF JESUS.

John 5: 31.—If I bear witness of myself, my witness is NOT true.	32 Therefore if I bear witness of myself, yet my witness is true.
John 8: 14.—Jesus answered and said unto them. Though I	14 Jesus answered and said unto them, Though I bear re-

J. TRANSLATION.	INSPIRED.
bear record of myself, yet my record IS true.	cord of myself, yet my record is true.

These quotations show a contradiction in the common Version, while the Inspired Translation reads alike in both places, the witness of Jesus, or record, "is true."

JESUS BAPTIZED.

John 3: 22.--After these things came JESUS and his disciples into the land of Judea; and there HE tarried and BAPTIZED.	23 After these things came Jesus and his disciples into the land of Judea; and there he tarried and baptized.
John 4:1.—When therefore the Lord knew the Pharisees had heard that Jesus made and baptized more disciples than John.	1 When therefore the Pharisees had heard that Jesus made and baptized more disciples than John.
2 (Though JESUS HIMSELF BAPTIZED NOT, but his disciples.)	2 They sought more dilligently some means that they might put him to death; for they received John as a prophet, but they believed not on Jesus. 3 Now the Lord knew this, though he himself bapized NOT SO MANY as his disciples.

You will notice that these texts from the J. Translation conflict with each other, while the other Bible is in harmony. It admits that Jesus baptized, but "not so many as his disciples."

THE THIEVES.

Matthew 27: 38-44. — THE THIEVES also, which were crucified with him, cast the same in his teeth.	47 One of the thieves also, which were crucified with him, cast the same in his teeth.
Mark 15: 32.—And THEY that	37 And one of them who was

J. TRANSLATION.	INSPIRED.
were crucified with him reviled him.	crucified with him, reviled him also.
Luke 23:39.—And ONE of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.	39 And one of the malefactors who was crucified with him, railed on him, saying, If thou be the Christ, save thyself and us.

By this you can see that both Matthew and Mark state that the two thieves reviled Jesus, while Luke says only one of them did so.

The I. Translation in each quotation says only one of them reviled the Saviour.

THE CONVERSION OF SAUL.

Acts 9:4-7.—And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? * * * And the men which journeyed with him STOOD SPEECHLESS, HEARING A VOICE, but seeing no man.	4-7 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? * * * And they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
Acts 22:7-9.—And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? * * * And they that were with me saw indeed the light, and were afraid; but THEY HEARD NOT THE VOICE of him that spake to me.	7-9 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? * * * they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
Acts 26: 14.—And when WE WERE ALL FALLEN TO THE EARTH, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?	14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?

It can easily be seen by the first of these three texts that the men

who journeyed with Saul, "stood speechless," while the last text says, "We were all fallen to the earth."

Again; the first of these three texts says, the men who accompanied Saul, "heard a voice," while the second text says, "They heard not the voice."

The Inspired Translation agrees all through that the men "heard not the voice," and that they as well as Saul, "were all fallen to the earth."

MEN SAW GOD.

The three next texts from the James Translation read alike in both Bibles. They are introduced to show that the Bible teaches that men have seen God.

Just notice how the two last texts contradict the first three, by saying, "No man hath seen God."

J. TRANSLATION.	INSPIRED.
Genesis 32: 30. — And Jacob called the name of the place Penial, for I have seen God face to face and my life is preserved.	30 And Jacob called the name of the place Penial, for I have seen God face to face, and my life is preserved.
Exodus 24:9.—Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;	9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;
10 And they saw the God of Israel;	10 And they saw the God of Israel;
Exodus 33:11.—And the Lord spake unto Moses face to face, as a man speaketh unto his friend.	11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend.
John 1:18.—No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.	19 And no man hath seen God at any time, except he hath borne record of the Son; for except it be through him no man can be saved.

J. TRANSLATION.	INSPIRED.
1 John 4:12.—No man hath seen God at any time.	12 No man hath seen God at any time, EXCEPT THEM WHO BELIEVE.

Jacob, Moses, Aaron, Nadab and Abihu, whom both Bibles say, "saw God" were some of "them who believe." So the I. Translation is in harmony all though these quotations, while the common Bible is not.

THE AGE OF AHAZIAH.

2 Kings 8:26. — TWO AND TWENTY years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Atheliah, the daughter of Omri king of Israel.	26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.
2 Chronicles 22:2—FORTY AND TWO years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name also was Athaliah, the daughter of Omri.	2 Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

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Now if you will read 2 Chron. 21:5 and twentieth verses you will see that Jehoram, the father of Ahaziah, was only forty years old when he died. So it is impossible for Ahaziah to have been "forty and two years old when he began to reign;" because, if he was, he would be two years older than his own father.

You may well ask, why didn't the translators who got up the Revised Edition of the Bible correct this error about Ahaziah's age, like the Inspired Translation did? Yes, that is what we are all wondering about, why didn't they? Well they didn't, let the cause be what it may. And more than this, not one of the contradictions of the common Bible did they correct. And of the great number of the inconsistencies I have compared expecting to find them corrected by the Revised Edition, I found only two or three minor ones corrected by that version of the Bible.

CONCLUSION.

Although it is mentioned in the preface, it will be well to again say, that the James Translation and the Inspired read almost word for word with each other, except in such passages as are introduced in this work. Now from the fact that the Bible translated by revelation from God endorses so well as it does the common Bible, it should be good evidence to every one who is skeptical of the divine authority of the James Translation, that in the main it is correct and reliable scripture.

Now, dear reader, it is to be hoped you have read this book from the beginning, and that you are able to see the superiority of the Inspired Translation. Now the question naturally arises, how did Joseph Smith succeed in making a translation of the Bible which is so much more correct than the common version, when the learned divines made such a hopeless failure of it? There is no use of saying he did not do it; beeause no other man, either alive or dead, ever claimed to be the author of the Inspired Translation, but Mr. Smith. And you cannot get out of it by saying there is no such a Bible, for there is. It is published by The Saints' Herald Publishing Co., Lamoni, Iowa. The only correct way to account for how Joseph made this translation is to admit he did it just as he claimed he did —by revelation from God.

The work that Joseph Smith has done in translating the Bible, is, after all, only an introduction to the evidences which we can easily show you from your own Bible, that he was a real prophet of God, but space will not permit to dwell but little upon such evidences.

When we tell the people the founder of this latter day dispensation was a prophet of God, and that he wrote the commandments of God, and they are scripture, just like the prophets of God in olden times wrote scripture, they very often say, "The book of Revelation was written to complete the cannon of scripture," and then they quote, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18-19.

No doubt the men who quote these words really believe they prohibit the Lord from speaking through a prophet, and causing him to write scripture after the book of Revelation was written. This is a mistake. Turn to Deut. 4:2, which says, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Now you can see these words teach the same thing as those quoted from Revelation. Now Moses wrote these words, and yet God has had many prophets who wrote scripture since Moses' time.

These texts prohibit men—unauthorized men—from adding to the word of the Lord, or taking aught from it; but God has the right, and He does from time to time, raise up a prophet who writes his commandments, and they are scripture. But you will notice each prophet writes his own book.

Now turn to Deut. 12:32, where Moses said, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Now you know there were many prophets in Israel since Moses lived.

This same point is taught in Prov. 30:6 : "Add thou not unto his words, lest he reprove thee, and thou be found a liar." And God had several prophets who wrote scripture since these words were first written. Now if you were one of those who thought the words of Rev. 22:18-19 prevented there being any more prophets of God who would write scripture, it is to be hoped you will give it up.

You believe that there was what is called the Patriarchal dispensation, and that God revealed His will to those ancient worthies.

You believe there was a Mosaic dispensation, and that the Lord revealed his will to Moses and several prophets after him.

You also believe that there was what is called the Apostolic dispensation, which was introduced by the Saviour, and continued after Him by the apostles.

Now you are able to see that the Lord gave revelation to men in these different dispensations, and that He could not give a dispensation of the gospel without revealing His will to the leader of the different dispensations.

Well, the great modern prophet was the first man in these latter

days to announce that God had, by him, introduced a new dispensation of the gospel, called. "The dispensation of the fulness of times." But the most of the people of his day, said there was not to be any more dispensations. Then Joseph called their attention to the fact that St. Paul, as well as he, said there was. Here are the words of Paul: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in THE DISPENSATION OF THE FULNESS OF TIMES he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:9-10.

Now from the fact that St. Paul said there was to be a dispensation of the fulness of times, at which time God will "gather together in one all things in Christ, both which are in heaven, and which are on earth," it is plain to be seen that this is to be a latter day dispensation, and because the latter day prophet was the first one to point this out, it shows he was right, while others, before this, knew nothing about it.

Now can you tell of any proper reason why God would not be just as likely to give revelation from heaven in this, "the dispensation of the fulness of times," as He did in all former dispensations? Especially should this be the case, since there were so many hundred years since apostolic days, in which there was no prophet of God, and therefore no revelation given.

The great modern prophet built up the church according to the apostolic pattern, and taught the laws of God in harmony with the apostles of the New Testament; while all previous church builders in the past four hundred years have failed to do this.

Now since Joseph Smith was a REAL PROPHET OF GOD, you would naturally expect that the men of his day, that called themselves MINISTERS OF GOD would hail with delight a prophet of God. But did they do this? No! they did the very opposite, with rare exceptions. They opposed him and the great work God had called him to do. Now we will not charge all those men with wilfully opposing him; many of them thought they were doing right in doing so.

You know the Saviour said to the apostles, "The time cometh, that whosoever killeth you will think that he doeth God service," John 16:2. No doubt there were several cases of this kind in apostolic days. The case of Saul persecuting the church was one fulfill-

ment of the Saviour's words in this text. And the men who called themselves ministers of God and opposed the prophet Joseph, was another case of the fulfillment of the words of Jesus in this same text.

It has always been the case throughout the world's history for the majority of the people to call prophets of God, false prophets; and to accept false prophets for true ones, and these latter days are no exception to this rule. There is a saying, that history repeats itself, and it has been true in the case of the way the people opposed Joseph, a real prophet of God, and thought he was a false prophet, and many of them thought they did God service by persecuting him. Yes, some of those that opposed Joseph, but not all of them, thought he was an imposter to even claim to be a prophet of God, because they believed the days of prophets were gone by forever, and they persecuted him on this account.

Some of the enemies of the great prophet would accuse him of some crime. He was brought before the courts of the country and honorably acquitted. Then another enemy of his would falsely accuse him of something else. He would be again tried, and again it was found they had no grounds for their accusation. This kind of work has been carried on to quite an extent, untill no less than thirty-eight times he has been tried by the law of the country, and every time honorably acquitted. Then every little while some person would get up a lawless mob and drive him out of that part of the country, and he would have to flee to save his life. And this is the way the people used him when he was translating the Bible. So you can see he could only get a day or two at a time to work at the translating before he would be disturbed by his enemies—enemies to him without any proper cause.

The most of people think that almost any person can tell a true prophet, or a true teacher of religion, as the case many be, from a false one. This is just where they make their mistake. It is about as difficult to tell them apart as it is to tell genuine money from counterfeit. You know there are a good many hundred different denominations of what is called Christian people at the present time. Now these contradict each other on several important points. It is evident each denomination would naturally expect a man to teach to suit each of these different organizations, or they would say he was a false prophet, or false teacher, as the case may be. For instance: there are many who honestly believe that it is unnecessary to be

baptized to be saved. So to suit them, a man would have to preach that way, or they would call him false prophet; while others honestly believe baptism is necessary to salvation, so this latter class would call false what the first called true.

Again: there are many people who believe sprinkling is baptism, while others believe nothing but immersion is baptism. So the first party of these would expect a man to preach sprinkling was baptism, or they would call him a false prophet, or a false preacher; while the latter party would call him false prophet if he did so.

Again: there are many who believe the first day of the week is the true Sabbath day for Christian people; while others believe the seventh day is the proper time. So in this case, what the first party called true, the latter would call false.

Then again: there are many people who honestly believe there should not be any more prophets of God in these latter days. While others honestly believe there should be prophets of God now as well as in olden times. So the first class of these would call false what the latter class would call true. And so it is all the world over.

It was the Saviour that spoke these words: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. YE shall know them by their fruits."—Matt. 7:15-16. Well what are the fruits of a minister of God, or a prophet of God, as the case may be? It is the doctrine he teaches, and Godly actions connected with it. And who are the "ye" that know the true from false prophets? It certainly does not mean the majority of the people, for they gave their consent to put Jesus to death, and His apostles after Him. "Ye," means the true followers of Jesus Christ. They know what the teachings of a true prophet are, and are therefore able to tell true from false.

Do not get the idea in your mind that the people are more enlightened now than they used to be, that they could tell a true prophet from a false one better than they did in apostolic days, for such is not the case. The majority of the people of this country gave their consent to persecute a prophet of God, and permitted him to be killed by a lawless mob in June, 1844.

The best way to tell true prophets from false ones is by revelation from God. Go before the Lord with an honest heart and ask Him, was Joseph Smith a true prophet? And if you ask in faith you will

receive the answer YES. God has answered many in the affirmative to this question, in these days.

The next best way to know if he was a true prophet is to compare his teachings with the scriptures. True prophets always teach in harmony with the scriptures.

Now, in conclusion, this is my testimony to every one. The founder of this latter day dispensation was a real prophet of God. The Lord has given revelation from heaven by him, as in days of old. For this reason we understand the Bible much better than our sectarian friends, for we have heard from God quite recently, while they have not heard from Him since apostolic days—about 1800 years ago.

As the New Testament helps to explain the Old Testament, so does the latter day revelations from God help to explain both parts of the Bible. So, dear friends who are outside of a knowledge of this latter day gospel, which is a reproduction of the apostolic; learn of L. D. Saints. Repent and be baptized by the true ministry God has sent to administer in the gospel in these latter days. Then do as the Apostle Paul recommends: "Grow in grace, and in a knowledge of the Lord Jesus Christ," by learning the commandments of God and obeying them. Live faithful to the end, and you will be saved in the celestial glory of God's kingdom,

EDWARD T. COUCH.